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for their timber. The *sarjom*, which predominates, is a valuable tree, but locally it has not been permitted to grow to any height. The trees are cut once in seven years and the timber is exported chiefly to supply firewood in the towns, while the leaf is used for the leaf plates required in city homes and food shops. This activity provides the main subsidiary occupation and is in full swing whenever work in the fields slackens, though it is not sufficient to keep the Santals at home throughout the year. Women share in the occupation; they help the men by stacking the timber as it is cut into lengths, and they collect the leaves which older women sew together while sitting at home. Other women, in the time they can spare from duties at home, collect the twigs and dry branches which they need for domestic fuel. Boys from about the age of seven are engaged in their occupation of tending the village herd of goats and cattle, for which they receive wages from the owners of one anna per month for each goat and two annas per month for each head of cattle in their charge. They are sometimes joined by the younger girls, but after the girls are nine or ten they stay with their mothers, look after the house or help to nurse the younger children.

Women play little or no part in the organization of social or religious life, but they are supreme in household affairs. Although men lay claim to superior intelligence and women openly disclaim any knowledge or interest in affairs outside the home circle, the attitude of the two groups towards each other is one of good-natured tolerance. In Barikul, at the close of a festival when there had been much drinking, the men were feeling unwell. Babulal reports: "Some of the men are saying: 'Yesterday I had nothing to eat, so give me something today.' To which the women reply: 'We have eaten all the food; you men are drunk!' And so they drank more beer and spirits, and became even more drunken than they had been the day before." In his diary entry for the next day he records: "Today all the drunks have begun to beg for some stale rice gruel. The women scolded them: 'You have earned a lot of food, haven't you? Why should you not go out to beg?' " After this chaffing the women relented and gave the men some food before they set out once more to their work. The Santal wife attends fairs and markets; she buys her own clothes and attends to the household shopping. The contrast between them and their non-Santal neighbours is heightened by the fact that they do not cover their heads. One end of the *sari* is thrown loosely across the breasts and over the left shoulder.